NEW PUBLICATIONS.

STUDIES IN HUMAN EVOLUTION.

Both these books aim to treat of human society as evolutionary, but the result in the two cases is far from being the same. Mr. Bonham merely threshes the old straw of Positivism. He has a few new names for things. He emphasizes the himself takes the attitude of a champion of science. But the figures which he has labelled Metaphysics and Theology are in reality figments of his own imagination. Mr. Kidd complains that this attitude of antagonism toward religion other matter in the world they adopt the correct ethod of accepting the facts and seeking their to wrangle over the question whether it is true in itself or of Divine origin or not. With the of religion or its Divine character the stuast, silent majority has moved onward eadily as heedless of the outery as if no such were made which necessitated a readjustment required and the new opinions were gradually on up into the common life of humanity.

annot be called an unmixed good. If each man own way, uninfluenced by others, untouched by his environment, he would probably causes of unhappiness. A given man among the clothed, or as ill fed now as another in the lves. In the pages of certain rash writers the individual against corporations, syndicates their death the race lives. And among those who faction tends always to increase, while its oppobrought about the emancipation of slaves, and which is now gradually doing away with the slave-trade in Africa. To the best minds of ntiquity the bondage of many to comparatively few seemed indispensable to the political and intellectual and physical needs of all. What To the owners of slaves, the reply of reason was always satisfactory. But throughout the world there grew up a party which persistently labored startling instance in all history of the individual welfare of classes in power subordinated to the wish of the people against the dictates of a Revolution. The victory of the populace, for the perial Japanese Government, prepared time being, at least, was complete. Yet at the the classes in power listened to reason as it prefort as classes and as individuals, they might have indefinitely prolonged the subjection of But there were those-and their numbers steadily grew-who were deaf to the voice of selfish reason, who could hear only the cry of the oppressed and who affirmed the rights of humanity at the cost of their own destruction. If the individual reason is the final arbiter between man and mankind, then nothing can be more absurd than death for one's country. Life which can never be restored is given up for a society which pitilessly uses all the persons of which it is com-

organized multitude is the most impressive fact of human life. It means misery and death to the individual, but progress for the race. In ideals which are not merely beyond his reason, but contradictory to it, the man finds gratification for the losses to which he himself is subject. Yet for him these ideals are impossible. He dies that others may live. He condemns the present that others to come after him may glory in the future. Yet he knows that he has had the enjoyment of realities which were the ideals of those who went before him, and that these realities were not satisfactory to him. Reason tells him that those who follow him will feel the same defect in that which is now his hope. There is, then, for the conditions of human progress no sanction in reason. The sanction is beyond reason, and man embodies it in that which he worships. It is because he is a religious animal, not because he is a rational animal, that he contributes to the advance of his kind. When reason convicts him of failure, faith comes to raise new hopes within him. It is against his own intellect that the man fights for the good of society. "As in Calderon's tragic story the unknown figure which, throughout life, is everywhere in conflict with the individual whom it haunts, lifts the mask at last to disclose to the opponent his own features, so here underthroughout his career engaged in a remorseless and relentless struggle, in which the opponent proves to be none other than his own reason. Throughout all the centuries in which history has him in view, we witness him driven by a profound instinct which finds expression in his

posed in order to perpetuate itself.

tellect and the race. Mr. Bonham makes an effort in behalf of other characteristic precepts given by the and repugnant to the welfare of man as we know him. The usual course with opponents of Christianity has been not to discredit the Golden Rule as a maxim of conduct, but to individual reason, to be good for mankind; and der's enumeration of the plants used and the his books! No reader gets the volumes a he opposes what every one, whether with rea- method of cultivating or massing them, primary

religions unmistakably recognizing a hostile

force of some kind in his own reason." It is

then impossible to make peace between the in-

how does it happen that an act of this kind call the art of gardening.

The how does it happen that an act of this kind call the art of gardening.

In the concluding chapter, which is devoted to Mr. Kild science itself must approve these acts against reason, which are felt to make for the that teachers of the art insist that outdoor that the little book."—Athenaeum. how does it happen that an act of this kind call the art of gardening. of ultra-rational sanctions for social conduct; plete picture, but fragmentary and analytic makes his will subordinate to the convenience

the level of that which characterized the Greeks, Another fact which points to the same conclumust continue. Mr. Spencer looks for a conciliain the ascendant." As we read these lines we seem to be listening again to the eloquent voice of Schopenhauer persuading us against reason.

JAPANESE GARDENS.

LANDSCAPE GARDENING IN JAPAN. By Joslal Conder. Tokio, 1833. Imported by Charlet Scribner's Sons. New York.

National selfishness is afforded by the French of Architecture and Architect to the Imnovel and interesting book on the "Art of Floral Arrangement in Japan" with sented to them merely the baldest arguments of known that this art had been cultivated for many their own self-preservation and their own com- generations in those islands, but never before had any writer explained its subtletles and complications and showed how it had developed in way the historic, religious, poetic and philosophic ideas of the Japanese mind. In a supplementary volume, which has just appeared. Mr. Conder has ing in Japan what he has already done so well for the art of arranging flowers; that is, he attempted to explain the principles which control the designs for gardens adapted to different purposes. He explains, too, the symbolic meaning of the various arrangements and of the material selected; for a stone or a lantern or a dwarf tree is chosen not simply for its value as On every hand, as well now as formerly, this part of a picture, but for some accompanying subjection of the person to the impersonal but idea which every cultivated Japanese recognizes, but which to the uninstructed eve has no meaning whatever. Landscape gardening, then, is guite a different art in the Mikado's Empire from gardens may be described as "a representation of the natural scenery of the country," the fllustrations he gives rarely show anything like what we call naturalistic effects, but seem to be collections of signs and symbols which show how nature is looked upon and estimated accordto conventional Japanese standards.

We can well understand, then, that to us, who interpret nature in another way, and not through the medium of Japanese customs and cults, these gardens may appear fanciful and at times pretty. It is difficult at least for us to find in the miniature mountains and forests in a tea garden anything that is dignified or satisfying. But in spite of their restless details and the grotesqueness of their lithic curiosities and distorted vegetation, there is much of true art in some of these gardens which appeals even to foreign imagination, and there is a certain fascination in studying the matter from a Japanese point of view that makes the book intensely interesting. We cannot understand, for example, why one stone is considered masculine while another used as its complement is feminine; still less can we understand why a third which is used to stand alone is supposed to contain the characteristics of both sexes. Still more difficult is it to apply negroes of that region; and even the publisher different religious meanings to different rocks, or to feel that one bowlder in a landscape-garden stands for a mountain and another for a moderate hill only, although to a Japanese this attributing to each one a fictitious altitude which corresponds to the heights of the natural positions in which these stones are found has become a second nature. We become a trifle weary as we follow the intricacles of all the sermons science to show that the Golden Rule and the in stones; but it gives us a new idea of Japanese art to read section after section on the proper Founder of Christianity are contrary to reason assortment of stones for hills, stones for rivers, stones for cascades, stones for isiands, stones for valleys, stones for water basins and for a hundred more positions, each one of which must be carefully selected, not only show that wise men before the time of Christ- for real use, but in accordance with some imagifor example, Confucius, or the great Indian nary and symbolic adaptation to its special place moralists—had inculcated the same doctrine. and function. The chapter on stones is followed Mr. Bonham boldly asserts in effect that faithful by others on garden lanterns, pagodas, wateradherence to a course of conduct such as Jesus | basins, garden fences, hedges and screens, garden commanded would in the end stop progress and wells with their appurtenances, bridges, arbors destroy humanity. One may admire his courage, and ornamental water. In fact, these adjuncts if not his discretion. For he aligns himself of a garden seem more important than the vegeagainst all those forces of sympathy and mutual | tation or its arrangement; and, perhaps, the helpfulness which have proved, in spite of the least satisfactory part of the book is Mr. Con-

there can be no justification for self-sacrifice include about all the essentials of what we

good of others at loss to one's self. It approves sketching is the most important part of a prethem not in themselves, but because the benefits liminary education in garden design. Students

Strangely enough the most beautiful gardens Empire, and it is to these that we must look for the highest type of garden art, as we under-

stand it, in Japan. Fortunately, Mr. Conder has just supplemented his original work, which appeared something like a year ago, with another volume, which Besides the garden views, there are some pictures examples, there are other instances which show pressing artificiality of their heaps of stones, the most unattractive side of Japanese art. Nevertheless, the book, as a whole, is a delight to the eye and to the imagination, and these plates much more than double the value of Mr. Conder's treatise. Perhaps it was better to give bits of representative landscape as Japanese such views only as an appeal to Western taste. We are beginning to understand the limitations of Japanese art, as well as its strong points, and these pictures illustrate both its strength and weakness, and show how completely genuine beauty, beauty that is beautiful all the world over, predominates in these gardens over what is beautiful only to those whose senses have been warped or moulded by centuries of Oriental

LITERARY NOTES.

Mrs. Humphry Ward, having finished her book, is suffering from nervous exhaustion, for when at work she never spares herself. She has gone to

The granddaughter of Nathaniel Hawthorne, Hildegarde Hawthorne, is about to publish her first book. It is to be called "The Fairest of the Fair, and is to contain a record of her experiences in

Young Mr. Flynt, whose articles on tramp life have been coming out in "The Century," is engaged

Episodes of life in the West Indies will be found In the forthcoming volume of the Pseudonym Library, "A Study in Color." It is a story about the

We and these interesting statements in "The Book Buyer," in a paper on A. B. Frost, the clever illus-

Frost's. He also is a farmer when he is not trying to solve the riddle of "The Lady or the Tiger?" If that Frost is one of the best fellows and best artists in the world-but no farmer. 'Why, he tried to sell me what he called a first-class horse last summer, and you could hear his joints rattle when he walked.

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"Anna Karenina" has had a larger sale in England than any other of Tolstol's works. "My Religion" comes next in popularity. What a grotesque commentary on the foolishness of Tolstol's theories is the outcome of his refusal to copyright cheaper, the sales going merely to swell the profits son or without, contemplates with approval. If points of practice with us, and subjects which of the publisher.

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For OLD POINT COMPORT and NORFOLK via Case Charles Route, S. A. M. week-days, and, with Through Sleeper, S. D. M. dally. FLORIDA SPECIAL for Jacksonville and St. Aumusing, 12:10 P. M. week-days, ATLANTIC COAST LINE EX. PRESS for Thomsville, Jackson M. dally, Rev. West and Tompa, 9:20 A. M. Tuesdays, Thursdays and Saturally Havana, S. 20 P. M. Tuesdays, Thursdays and Saturally Rev. Med. 1997.

4:30 P. M., VESTIBULED LIMITED. 12:15 MIDNIGHT, FAST MAIL.

TIME TABLE MAPS. TICKETS AND PULLMAN ACCOMMODATIONS accursed at Pennsylvania R. R. Utcket offices, New-York, Brosslyn, Jersey City, or of A. S. Tiweatt, E. P. A. R. & D. R. R. 220 Bway, N.Y. J. L. Adam, G. E. A. P. C. & P. R. R. 535 Bway, N.Y.

CENTRAL RAILROAD OF NEW-JERSEY

4:00 5:45 P. M., 12:15 night. Sundays 1:00, 5:30 P. M., 12:15 night. Ph. Sundays 1:00, 5:30 P. M., 12:15 night. Per Sunbury, Lewisburg, and Williamsport at 4:20, 3:00, 5:10 A. M. 1:10, 1:20, 7:30 P. M. 7:30 P. M. 13:15 night, except Saturday night. Sundays, 7:15 A. M. 7:30 P. M. 13:15 night. For Red Bank, Long Branch and respits south to Point

4:00 P. M. FOR LAKEWOOD 4:00 S.15 A. M., 1:45 0.40, 4:20 P. M. For Farmingdale, Toms River, Barneat Park and Barneat, 4:20, 8:15 A. M., 1:55, 4:20 P. M. For Atlantic City, Vineland, and Bridgeton, 4:30 A. M., 1:45 P. M. For Monmouth Reach, Seabright, and Highland Beach, 4:20, 8:15, 11:20 A. M. 1:20, 1:45, 4:00, 4:20 P. M. Sundays, 0:00 A. M. 1:00 P. M. Sundays, 0:00 P. M. Sunda

DEL., LACKAWAYYA AND WESTERY RR. Stations in New-York foot of Barclay and

Christopher Streets.
VESTIBLIED (RAINS: PLEUAN COACHES VESTIRI'LED (RAINS, PELLMAN COACHES, ABORT TOME to NEWARK, BLOOMF-IDE, MONTCLAIR, THE ORANGES, Summit, Bernardaville, Basang Ridge, Madisson, Morristown, Passaide, Paterison, Booner, Standage, BUDD'S LAKE, LAKE HODE, DOVER, Standage, BUDD'S LAKE, LAKE HODE, DOVER, STANDAGE, BUDD'S LAKE, LAKE HODE, DOVER HOLD BUDDEN SCHOOLEY'S MOUNTAIN, GASHINGTON, PHILLIPSBURG, EASTON, WATER, G.P. TIROUTSBURG, Poenon Mountains, SCRANTON, FITTNYON, WILKESBARRE, NANTICOKE, DANVILLE, NORTHUMBERLAND, MOUNTAIN, SCRANTON, PANVILLE, NORTHUMBERLAND, MATERIAL, CORNING, RICHFIELD SPRINGS, Certisand, SYRACUSE, OS-WEGO, ITHACA, OWEGO, ELMIRA, CORNING, RATH, PANNVILLE, BUFFALO, and all points WEST, NORTHWEST AND SOUTHWEST.

5.00 A.M.—BUFFALO, UTICA, and OSWEGO EXPIRESS, Pullman Palace Cars, Connects at Buffalowith train for Chicago, arriving 0.20 a.m. sextutions.

100 P.M.—SCRANTON, MAIL, Stops at principal stautors.

**S S CITY OF AUGUSTA Saturday March 18, 3 p. m. Cannesting with Central E. R. S. F. and W. Ry, and P. C. and P. R. R. FOR ALL POINTS SOUTH. Through the first of losing and Through Tickets Passinger accommodations unexcelled. For freight and passings apply to W. H. RHETT Gen'l Agt 14. D. HASHAGEN, E. Agt., Cent R. B. 31 f. H. WALKEIR, Agt., J. L. ADAMS, G. E. A. R. L. WALKEIR, Agt., F. C. & P. R. R. 32 F. way 0. S. C. O., N. Pier 35. N.R. G. M. SORRELL, Manager,

**G. M. SORRELL, Manager,

**G. M. SORRELL, Manager,

**G. M. SORRELL, Manager,

**C. M. SORRELL, Manager,

**C. M. SORRELL, Manager,

**G. M. SORR

WEST SHORE RAILROAD.

Trains leave foot of West 42d-st. as follows, 15 minutes earlier from Franklin-st.;

7-50 A. M. deally except Sunday) for Walikill Valley R. R. stations, Middletown, Ellenville, Fallsburg, Liberty, Carbondale, Scranton, Walton, Delhi, Sidney, Norwica, Urtea, Rome, Oneida, Fulton, Oswego.

3-15 P. M. (except Sunday), Sullivan Co. Express for Walikill Valley Railroad stations, Campbell Hail, Middletown, Ellenville, Mountain Dale, Centreville, Fallsburg, Hurleyville, Liberty Falls, Liberty, Parksville, and Livingston Manor.

for Wallow, Eilenville, Mountain, Modeleown, Eilenville, Mountain, Hurleyville, Liberty Falls, Liberty, Parasis, Liberty, Hurleyville, Liberty, Palls, Liberty, Chicaro, Tickets and Pullman accommodations at 271 Broadway. Tickets and Pullman accommodations at 271 Broadway.

9:15 hamton. Elmira, Buffalo, Bradford and Salamana.

3:00 P. M. - Vestibule Limited. Solid train for Chicago, via Chautaqua Lake, Sleepers to Chicago, Cleveland and Cincinnati. Dining Car.

6:30 P. M. - Vestibule Limited. Solid train to Chicago via Niagara Falla.

8:30 P. M. - Via Chautaqua Lake and Niagara Falla.

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8:30 P. M. -

BALTIMORE AND OHIO RAILROAD.

BALTIMORE, WASHINGTON CHICAGO, CINCINNATI, ST. LOUIS AND LIVE ON ALL TRAINS.
LOUIS ON ALL TRAINS.
LOUIS ON ALL TRAINS.
LOUIS LIVE ON ALL TRAINS.
LOUIS CONTROL ON ALL TRAINS.
LOUIS LIVE ON ALL TRAINS ARE EXCEPT 3:30 P. M.
NORFOLK, 11:30 A. M. daily 1:30 P. M. Ex. Son.
NEW-ORLEANS, 5:90 P. M. daily through siceping car
via Washington and Shenandoah Valley route. Offices
172, 261, 415, 1:40 Broadway, 31 East 14tiest., 400
Grand-st., N. Y.; 344 Fulton-st., Brooklyn; station, foot
of Liberty-st. C. R. K. of N. J.
New-York Transfer Company will call for and check
baggage from hotel or residence to destination.